The Translatours to the Reader.

The best things have been calumniated.

ZEAL to promote the common good, whether it be by devising any thing our selves, or revising that which hath been laboured by others, deserveth certainly much respect and esteem, but yet findeth but cold entertainment in the world. It is welcomed with suspicion in stead of love, and with emulation in stead of thanks: and if there be any hole left for cavill to enter, (and cavill, if it do not finde an hole, will make one) it is sure to be misconstrued, and in danger to be condemned. This will easily be granted by as many as know storie, or have any experience. For, was there ever any thing projected, that savoured any way of newneße or renewing, but the same endured many a storm of gainsaying, or opposition? A man would think that civilitie, wholesome laws, learning and eloquence, synods, and Church-maintenance, (that we speak of no more things of this kinde) should be as safe as a sanctuarie, and ‖ out of shot, as they say, that no man would lift up his heel, no, nor dog move his tongue against the motioners of them. For by the first, we are distinguished from brute beasts led with sensualitie: By the second, we are bridled and restrained from outragious behaviour, and from doing of injuries, whether by fraud or by violence: By the third, we are enabled to inform and reform others, by the light and feeling that we have attained unto our selves: Briefly, by the fourth, being brought together to a parley face to face, we sooner compose our differences, then by writings, which are endleße: And lastly, that the Church be sufficiently provided for, is so agreeable to good reason and conscience, that those mothers are holden to be leße cruell, that kill their children assoon as they are born, then those nursing-fathers and mothers (whereſoever they be) that withdraw from them who hang upon their breasts (and upon whose breasts again themselves do hang to receive the spirituall and sincere milk of the word) livelihood and support fit for their estates. Thus it is apparent, that these things which we speak of, are of most necessarie use, and therefore that none, either without absurditie can speak against them, or without note of wickedneße can spurn against them.

‖ Ἔξω βέλους.

Yet for all that, the learned know that certain worthy men have been brought to untimely death for none other fault, but for seeking to reduce their countrey-men to good order and discipline: And that in some Common-weals it was made a capitall crime, once to motion the making of a new law for the abrogating of an old, though the same were most pernicious: And that certain, which would be counted pillars of the State, and patterns of vertue and prudence, could not be brought for a long time to give way to good letters and refined speech; but bare themselves as averse from them, as from rocks or boxes of poyson: And fourthly, that he was no babe, but a great Clerk, that gave forth (and in writing to remain to posteritie) in paßion peradventure, but yet he gave forth, That he had not seen any profit to come by any synode or meeting of the Clergie, but rather the contrarie: And lastly, against Church-maintenance and allowance, in such sort, as the ambassadours and messengers of the great King of kings should be furnished, it is not unknown what a fiction or fable (so it is esteemed, and for no better by the reporter himself, though superstitious) was devised: namely, That at such time as the professours and teachers of Christianitie in the Church of Rome, then a true Church, were liberally endowed, a voice (forsooth) was heard from heaven, saying, Now is poyson poured down into the Church, &c. Thus not onely as oft as we speak, as one saith, but also as oft as we do any thing of note or consequence, we subject our selves to every ones censure, and happie is he that is least toßed upon tongues; for utterly to escape the snatch of them it is impoßible. If any man conceit that this is the lot and portion of the meaner sort onely, and that Princes are priviledged by their high estate, he is deceived. As the sword devoureth as well one as another, as it is in Samuel; nay as the great commander charged his souldiers in a certain battell, to strike at no part of the enemie, but at the face; And as the king of Syria commanded his chief captains to fight neither with small nor great, save onely against the king of Israel: so it is too true, that envie striketh most spitefully at the fairest, and at the chiefest. David was a worthy prince, and no man to be compared to him for his

Amcharsis, with others.
In Athens, witneße Libanius in Olynt. Demoßh. Cato the elder.
Gregorie the divine.
Nauclerus.
2. Sam. 11. 25.
1. King. 22. 31.

beleeve me, *saith the same S.* Augustine, *is* high and divine; there is verily truth, and a doctrine most fit for the refreshing and renewing of mens mindes, and truely so tempered, that every one may draw from thence that which is sufficient for him, if he come to draw with a devout and pious minde, as true religion requireth. *Thus S.* Augustine. *And S.* Hierome, Ama Scripturas, & amabit te sapientia, &c. *Love the Scriptures, and wisdome will love thee. And S.* Cyrill *against* Julian, Even boyes that are bred up in the Scriptures, become most religious, &c. *But what mention we three or foure uses of the Scripture, whereas whatsoever is to be beleeved or practised, or hoped for, is contained in them? or three or foure sentences of the Fathers, since whosoever is worthy the name of a Father, from Christs time downward, hath likewise written not onely of the riches, but also of the perfection of the Scripture?* I adore the fulnesse of the Scripture, *saith* Tertullian *against* Hermogenes. *And again, to* Apelles *an heretick of the like stamp, he saith,* I do not admit that which thou bringest in *(or concludest)* of thine owvn *(head or store,* de tuo) *without Scripture. So S.* Justin Martyr *before him,* We must know by all means *(saith he)* that it is not lawfull *(or possible)* to learn *(any thing)* of God or of right pietie, save onely out of the Prophets, who teach us by divine inspiration. *So S.* Basil *after* Tertullian, It is a manifest falling away from the faith, and a fault of presumption, either to reject any of those things that are written, or to bring in *(upon the head of them,* ἐπεισάγειν*)* any of those things that *are not written. we omit to cite to the same effect, S.* Cyrill *Bishop of* Jerusalem *in his* 4 Catechis. *S.* Hierome *against* Helvidius, *S.* Augustine *in his third book against the letters of* Petilian, *and in very many other places of his works. Also we forbear to descend to later Fathers, because we will not wearie the Reader. The Scriptures then being acknowledged to be so full & so perfect, how can we excuse our selves of negligence, if we do not studie them? of curiositie, if we be not content with them? Men talk much of* * εἰρεσιώνη, *how many sweet and goodly things it had hanging on it; of the Philosophers stone, that it turneth copper into gold; of* Cornu-copia, *that it had all things necessarie for food in it; of* Panaces *the herb, that it was good for all diseases; of* Catholicon *the drug, that it is instead of all purges; of* Vulcans *armour, that it was an armour of proof against all thrusts, and all blows, &c. well, that which they falsly or vainly attributed to these things for bodily good, we may justly and with full measure ascribe unto the Scripture, for spirituall. It is not onely an armour, but also an whole armourie of weapons, both offensive and defensive; whereby we may save our selves, and put the enemie to flight. It is not an herb, but a tree, or rather a whole paradise of trees of life, which bring forth fruit every moneth, and the fruit thereof is for meat, and the leaves for medicine. It is not a pot of* Manna, *or a cruse of oyl, which were for memorie onely, or for a meals meat or two; but, as it were, a showre of heavenly bread sufficient for a whole host, be it never so great, and, as it were, a whole cellar full of oyl vessels; whereby all our necessities may be provided for, and our debts discharged. In a word, it is a panarie of wholesome food, against fenowed traditions; a physicians shop (S.* Basil *calleth it) of preservatives against poysoned heresies; a pandect of profitable laws, against rebellious spirits; a treasurie of most costly jewels, against beggarly rudiments; finally, a fountain of most pure water springing up to everlasting life. And what marvell? The originall thereof being from heaven, not from earth; the authour being God, not man; the enditer, the holy Spirit, not the wit of the Apostles or Prophets; the penmen such as were sanctified from the wombe, and endued with a principall portion of Gods Spirit; the matter veritie, pietie, puritie, uprightnesse; the form, Gods word, Gods testimonie, Gods oracles, the word of truth, the word of salvation, &c. the effects, light of understanding, stablenesse of perswasion, repentance from dead works, newnesse of life, holinesse, peace, joy in the holy Ghost; lastly, the end and reward of the studie thereof, fellowship with the saints, participation of the heavenly nature, fruition of an inheritance immortall, undefiled, and that never shall fade away: Happie is the man that delighteth in the Scripture, and thrice happie that meditateth in it day and night.*

S. Augustin. de utilit. credendi cap. 6.

S. Hieron. ad Demetriad.

S. Cyrill 7. contra Julian.

Tertul. adversus Hermog.

Tertul. de cæna Christi.

Justin. περὶ τῆς ἐν ἄλλω. ὅτου τε.

S. Basil. περὶ πίστεως. ἀφροσύνης κατηγορία.

* Εἰρεσιώνη σύκα φέρει καὶ πίονας ἄρτους καὶ μέλι ἐν κοτύλῃ καὶ ἔλαιον. &c. An olive bough wrapped about with woll whereupon did hang figs and bread and hony in a pot, and oyl, κοινὸν ἰατρεῖον.

S. Basil. in Psal. primum.

Translation necessarie.

But how shall men meditate in that which they cannot understand? How shall they understand that which is kept close in an unknown tongue? as it is written, Except I know the power of the voice, I shall be to him that speaketh a Barbarian, and he that speaketh shall be a Barbarian to me. *The Apostle excepteth no tongue; not* Hebrew *the ancientest, not* Greek *the most copious, not* Latine *the finest. Nature taught a naturall man to confesse, that all of us in those tongues which we do not understand, are plainly deaf; we may turn the deaf eare unto them. The* Scythian *counted the* Athenian, *whom he did not understand, barbarous: so the* Romane *did the* Syrian, *and the* Jew, *(even S.* Hierome *himself calleth the* Hebrew *tongue barbarous, belike because it was strange to so many) so the Emperour of* Constantinople *calleth the* Latine *tongue barbarous, though Pope* Nicolas *do storm at it: so the* Jews *long before* Christ, *called all other nations* Lognasim, *which is little better then barbarous. Therefore as one complaineth that alwayes in the Senate of* Rome, *there was one or other that called for an Interpreter: so lest the Church be driven to the like exigent, it is necessarie to have translations in a readinesse. Translation it is that*

1. Cor. 14.

Clem. Alex. 1. Strom. S. Hieronym. Damaso. Michael. Theophili fil. Tom. Consil. ex edit. Petri Crab. Cicero 5 de finibus.

that openeth the window, to let in the light; that breaketh the shell, that we may eat the kernell; that putteth aside the curtain, that we may look into the most holy place; that removeth the cover
Gen. 29. 10. *of the well, that we may come by the water; even as* Jacob *rolled away the stone from the mouth of the well, by which means the flocks of* Laban *were watered. Indeed without translation*
John 4. 11. *into the vulgar tongue, the unlearned are but like children at* Jacobs *well (which was deep) without a bucket or something to draw with: or as that person mentioned by* Esay, *to whom when*
Isa. 29. 11. *a sealed book was delivered, with this motion,* Reade this, I pray thee, *he was fain to make this answer,* I cannot, for it is sealed.

While God would be known onely in Jacob, *and have his name great in* Israel, *and in none other* The translation of the old testament out of the Hebrew into Greek.
See S. August. lib. 12. contra Faust. cap. 32. *place; while the dew lay on* Gideons *fleece onely, and all the earth besides was drie; then for one and the same people, which spake all of them the language of* Canaan, *that is,* Hebrew, *one and the same originall in* Hebrew *was sufficient. But when the fulnesse of time drew neare, that the Sunne of righteousnesse, the Sonne of God should come into the world, whom God ordained to be a reconciliation through faith in his bloud, not of the* Jew *onely, but also of the* Greek, *yea, of all them that were scattered abroad; then lo, it pleased the Lord to stirre up the spirit of a* Greek *Prince (*Greek *for descent and language) even of* Ptolomee Philadelph *king of* Egypt, *to procure the translating of the book of God out of* Hebrew *into* Greek. *This is the translation of the* Seventie *interpreters, commonly so called, which prepared the way for our Saviour among the Gentiles by written preaching, as S.* John Baptist *did among the* Jews *by vocall. For the* Grecians *being desirous of learning, were not wont to suffer books of worth to lie moulding in kings libraries, but had many of their servants, readie scribes, to copie them out, and so they were dispersed and made common. Again, the* Greek *tongue was well known and made familiar to most inhabitants in* Asia, *by reason of the conquests that there the* Grecians *had made, as also by the colonies, which thither they had sent. For the same causes also it was well understood in many places of* Europe, *yea, and of* Africk *too. Therefore the word of God being set forth in* Greek, *becometh hereby like a candle set upon a candlestick, which giveth light to all that are in the house; or like a proclamation sounded forth in the market place, which most men presently take knowledge of; and therefore that language was fittest to contain the Scriptures, both for the first preachers of the Gospel to appeal unto for witnes, and for the learners also of those times to make search and triall by. It is certain, that that translation was not so sound and so perfect, but that it needed in many places correction; and who had been so sufficient for this work as the Apostles or apostolike men? Yet it seemed good to the holy Ghost and to them, to take that which they found, (the same being for the greatest part true and sufficient) rather then by making a new, in that new world and green age of the Church, to expose themselves to many exceptions and cavillations, as though they made a translation to serve their own turn; and therefore bearing witnesse to themselves, their witnesse not to be regarded. This may be supposed to be some cause, why the translation of the* Seventie *was allowed to passe for currant. Notwithstanding, though it was commended generally, yet it did not fully content the learned, no not of the Jews. For not long after* Christ, Aquila *fell in hand with a new translation, and after him* Theodotion, *and after him* Symmachus: *yea, there was a fifth and a sixth edition, the authours whereof were not known. These with the* Seventie *made up the* Hexapla, *and were worthily and to great purpose compiled together by* Origen. *Howbeit the edition of the* Seventie *went away with the credit, and therefore not onely was placed in the midst by* Origen *(for the worth and excellencie thereof above the rest, as* Epiphanius *gathereth) but also was used by the* Greek *Fathers for the ground and foundation of their commentaries. Yea,* Epiphanius *abovenamed doth attribute so much unto it, that he holdeth the authours thereof not onely for interpreters, but also for Prophets in some respect: and* Justinian *the Emperour enjoyning the* Jews *his subjects to use especially the translation of the* Seventie, *rendreth this reason thereof, because they were, as it were, enlightened with prophetical grace. Yet for all that, as the* Egyptians *are said of the Prophet to be men and not God, and their horses flesh and not spirit: so it is evident, (and S.* Hierome *affirmeth as much) that the* Seventie *were interpreters, they were not Prophets; they did many things well, as learned men; but yet as men they stumbled and fell, one while through oversight, another while through ignorance; yea, sometimes they may be noted to adde to the originall, and sometimes to take from it; which made the Apostles to leave them many times, when they left the* Hebrew, *and to deliver the sense thereof according to the truth of the word, as the Spirit gave them utterance. This may suffice touching the* Greek *translations of the Old Testament.*

Epiphan. de mensur. & ponderib.
See S. August. 2. de doctrin. Christian. cap. 15.
Novel. diatax. 146.
Περφπικῆς ὥσπερ χάριτος ὠφελημένοι αὐτές.
Isa. 31. 3.
S. Hieron. de optimo genere interpret.
S. Augustin. de doct. Christ. lib. 2. cap. 11.

There were also within a few hundred yeares after Christ, *many translations into the* Latine Translations out of Hebrew and Greek into Latine. *tongue: for this tongue also was very fit to convey the law and the gospel by, because in those times very many countreys of the west, yea of the South, East, and North, spake or understood* Latine, *being made provinces to the* Romanes. *But now the* Latine *translations were too many to be all good: for they were infinite (*Latini interpretes nullo modo numerari possunt, *saith* S. Augustine.)

stine.) *Again, they were not out of the* Hebrew *fountain (we speak of the* Latine *translations of the Old Testament) but out of the* Greek *stream; therefore the* Greek *being not altogether cleare, the* Latine *derived from it must needs be muddy. This moved* S. Hierome, *a most learned Father, and the best linguist without controversie, of his age, or of any that went before him, to undertake the translating of the Old Testament out of the very fountains themselves; which he performed with that evidence of great learning, judgement, industry, and faithfulnesse, that he hath for ever bound the Church unto him in a debt of speciall remembrance and thankfulnesse.*

The translating of the scripture into the vulgar tongues.

Now though the Church were thus furnished with Greek *and* Latine *translations, even before the faith of* Christ *was generally embraced in the Empire: (for the learned know, that even in* S. Hieromes *time, the Consul of* Rome *and his wife were both Ethnicks, and about the same time the greatest part of the Senate also) yet for all that the godly learned were not content to have the Scriptures in the language which themselves understood,* Greek *and* Latine, *(as the good lepers were not content to fare well themselves, but acquainted their neighbours with the store that God had sent, that they also might provide for themselves) but also for the behoof and edifying of the unlearned which hungred and thirsted after righteousnesse, and had souls to be saved as well as they, they provided translations into the vulgar for their countrey-men, insomuch that most nations under heaven did shortly after their conversion, heare* Christ *speaking unto them in their mother tongue, not by the voice of their minister onely, but also by the written word translated. If any doubt hereof, he may be satisfied by examples enow, if enow will serve the turn. First,* S. Hierome *saith,* Multarum gentium linguis Scriptura antè translata, docet falsa esse quæ addita sunt, &c. *that is,* The Scripture being translated before in the languages of many nations, doth shew that those things that were added *(by* Lucian *or* Hesychius) are false. *So* S. Hierome *in that place. The same* Hierome *elsewhere affirmeth that he, the time was, had set forth the translation of the* Seventie, suæ linguæ hominibus; *that is, for his countreymen of* Dalmatia. *which words not onely* Erasmus *doth understand to purport, that* S. Hierome *translated the Scripture into the* Dalmatian *tongue; but also* Sixtus Senensis, *and* Alphonsus à Castro *(that we speak of no more) men not to be excepted against by them of* Rome, *do ingenuously confesse as much. So* S. Chrysostome *that lived in* S. Hieromes *time, giveth evidence with him:* The doctrine of S. John *(saith he)* did not in such sort *(as the Philosophers did)* vanish away: but the Syrians, Egyptians, Indians, Persians, Ethiopians, and infinite other nations being barbarous people, translated it into their (mother) tongue, and have learned to be (true) Philosophers, *he meaneth Christians. To this may be added* Theodoret, *as next unto him, both for antiquitie, and for learning. His words be these,* Every countrey that is under the sunne, is full of these words, *(of the Apostles and Prophets)* and the Hebrew tongue *(he meaneth the Scriptures in the* Hebrew *tongue)* is turned not onely into the language of the Grecians, but also of the Romanes, and Egyptians, and Persians, and Indians, and Armenians, and Scythians, and Sauromatians, and briefly into all the languages that any nation useth. *So he. In like manner,* Ulpilas *is reported by* Paulus Diaconus *and* Isidore *(and before them by* Sozomen) *to have translated the Scriptures into the* Gothick *tongue:* John *Bishop of* Sivil *by* Vasæus, *to have turned them into* Arabick, *about the yeare of our Lord 717:* Beda *by* Cistertiensis, *to have turned a great part of them into* Saxon: Efnard *by* Trithemius, *to have abridged the French Psalter, as* Beda *had done the* Hebrew, *about the yeare* 800. *King* Alured *by the said* Cistertiensis, *to have turned the Psalter into* Saxon: Methodius *by* Aventinus *(printed at* Ingolstad) *to have turned the Scriptures into* Sclavonian: *Valdo, *Bishop of* Frising *by* Beatus Rhenanus, *to have caused about that time, the Gospels to be translated into* Dutch *rithme, yet extant in the library of* Corbinian: Valdus *by divers to have turned them himself, or to have gotten them turned into* French, *about the yeare* 1160: Charles *the fifth of that name, surnamed* The wise, *to have caused them to be turned into* French, *about* 200 *yeares after* Valdus *his time, of which translation there be many copies yet extant, as witnesseth* Beroaldus. *Much about that time, even in our King* Richard *the seconds dayes,* John Trevisa *translated them into* English, *and many* English *bibles in written hand are yet to be seen with divers, translated, as it is very probable, in that age. So the* Syrian *translation of the New Testament is in most learned mens libraries, of* Widminstadius *his setting forth; and the Psalter in* Arabick *is with many, of* Augustinus Nebiensis *setting forth. So* Postel *affirmeth, that in his travell he saw the Gospels in the* Ethiopian *tongue: And* Ambrose Thesius *alledgeth the Psalter of the* Indians, *which he testifieth to have been set forth by* Potken *in* Syrian *characters. So that, to have the Scriptures in the mother tongue is not a quaint conceit lately taken up, either by the Lord* Cromwell *in* England, *or by the Lord* Radevil *in* Polonie, *or by the Lord* Ungnadius *in the Emperours dominion, but hath been thought upon, and put in practise of old, even from the first times of the conversion of any nation; no doubt, because it was esteemed most profitable, to cause faith to grow in mens hearts the sooner, and to make them to be able to say with the words of the Psalme,* As we have heard, so we have seen. Psal. 48. 8.

S. Hieronym. Marcell. Zosim. 2. King. 7. 9.

S. Hieron. præf. in 4. Evangel.

S. Hieron. Sophronio. Six. Sen. lib. 4. Alphon. à Castro lib. 1. cap. 23.

S. Chrysost. in Joan. cap. 1. Hom. 1.

Theodor. 5. Therapeut. P. Diacon. lib. 12. Isidor. in Chron. Goth. Sozom. lib. 6. cap. 37. Vasæus in Chron. Hispan. Polydor. Virg. 5. histor. Anglorum testatur idem de Alureda nostro. Aventin. lib. 4. * Circa annum 900 B. Rhenan. rerum German. lib. 2. Beroald. Thuan.

Now

Δῶρον ἄδωρον κἀπόπτυστον. Sophocles. See the observation (set forth by Clement his authority) upon the fourth rule of Pius the 4. his making in the Index, lib. prohib. pag. 15. ver. 5.

Now the Church of Rome *would seem at the length to bear a motherly affection towards her children, and to allow them the Scriptures in the mother tongue: but indeed it is a gift, not deserving to be called a gift, an unprofitable gift: they must first get a licence in writing before they may use them; and to get that, they must approve themselves to their Confessor, that is, to be such as are, if not frozen in the dregs, yet sowred with the leaven of their superstition. Howbeit it seemed too much to* Clement *the eighth, that there should be any licence granted to have them in the vulgar tongue, and therefore he overruleth and frustrateth the grant of* Pius *the fourth. So much are they afraid of the light of the Scripture* (Lucifugæ Scripturarum, *as* Tertullian *speaketh) that they will not trust the people with it, no not as it is set forth by their own sworn men, no not with the licence of their own Bishops and Inquisitours. Yea, so unwilling they are to communicate the Scriptures to the peoples understanding in any sort, that they are not ashamed to confesse, that we forced them to translate it into* English *against their wills. This seemeth to argue a bad cause, or a bad conscience, or both. Sure we are, that it is not he that hath good gold, that is afraid to bring it to the touch-stone, but he that hath the counterfeit; neither is it the true man that shunneth the light, but the malefactour, lest his deeds should be reproved; neither is it the plain-dealing merchant that is unwilling to have the weights, or the meteyard brought in place, but he that useth deceit. But we will let them alone for this fault, and return to translation.*

The unwillingnesse of our chief adversaries, that the scriptures should be divulged in the mother tongue, &c.

Tertul. de resurrec. Joh. 3. 20.

Many mens mouthes have been open a good while (and yet are not stopped) with speeches about the translation so long in hand, or rather perusals of translations made before: and ask what may be the reason, what the necessitie of the employment: Hath the Church been deceived, say they, all this while? Hath her sweet bread been mingled with leaven, her silver with drosse, her wine with water, her milk with lime? (Lacte gypsum malè miscetur, *saith* S. Ireney) *we hoped that we had been in the right way, that we had had the Oracles of God delivered unto us, and that though all the world had cause to be offended, and to complain, yet that we had none. Hath the nurse holden out the breast, and nothing but winde in it? Hath the bread been delivered by the Fathers of the Church, and the same proved to be* lapidosus, *as* Seneca *speaketh? what is it to handle the word of God deceitfully, if this be not? Thus certain brethren. Also the adversaries of* Judah *and* Hierusalem, *like* Sanballat *in* Nehemiah, *mock, as we heare, both at the work and workmen, saying,* What do these weak Jews, &c. will they make the stones whole again out of the heaps of dust which are burnt? although they build, yet if a fox go up, he shall even break down their stonie wall. *Was their translation good before? why do they now mend it? was it not good? why then was it obtruded to the people? Yea, why did the Catholicks (meaning Popish* Romanists) *alwayes go in jeopardie, for refusing to go to heare it? Nay, if it must be translated into* English, *Catholicks are fittest to do it. They have learning, and they know when a thing is well, they can* manum de tabula. *We will answer them both briefly: And the former, being brethren, thus, with* S. Hierome, Damnamus veteres? Minimè, sed post priorum studia in domo Domini quod possumus laboramus. *That is,* Do we condemne the ancient? In no case: but after the endeavours of them that were before us, we take the best pains we can in the house of God. *As if he said, Being provoked by the example of the learned that lived before my time, I have thought it my dutie, to assay whether my talent in the knowledge of the tongues, may be profitable in any measure to Gods Church, lest I should seem to haue laboured in them in vain, and lest I should be thought to glorie in men, (although ancient) above that which was in them. Thus* S. Hierome *may be thought to speak.*

The speeches and reasons, both of our brethren, and of our adversaries against this work.

S. Ben. lib. 3. cap. 19.

Neh. 4. 2, 3.

S. Hieron. Apolog. adverf. Ruffin.

And to the same effect say we, that we are so farre off from condemning any of their labours that travelled before us in this kinde, either in this land or beyond sea, either in K. Henries *time, or* K. Edwards (*if there were any translation, or correction of a translation in his time*) *or* Q. Elisabeths *of ever renowned memorie, that we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posteritie in everlasting remembrance. The judgement of* Aristotle *is worthy and well known:* If Timotheus had not been, we had not had much sweet musick: but if Phrynis (Timotheus *his master*) had not been, we had not had Timotheus. *Therefore blessed be they, and most honoured be their name, that break the ice, and give the onset upon that which helpeth forward to the saving of soules. Now what can be more available thereto, then to deliver Gods book unto Gods people in a tongue which they understand? Since of an hidden treasure, and of a fountain that is sealed, there is no profit, as* Ptolomee Philadelph *wrote to the Rabbins or masters of the Jews, as witnesseth* Epiphanius: *and as* S. Augustine *saith,* A man had rather be with his dog then with a stranger (*whose tongue is strange unto him.*) *Yet for all that, as nothing is begun and perfected at the same time, and the latter thoughts are thought to be the wiser: so, if we building upon their foundation that went before us, and being holpen by their labours, do endeavour to make that better which they left so good; no man, we are sure, hath cause to mislike us; they, we*

A satisfaction to our brethren.

Arist. 2. metaphys. cap 1.

S. Epiphan. loco ante citato. S. August. lib. 19. de civit. Dei cap. 7.

we perswade our selves, if they were alive, would thank us. The vintage of Abiezer, that strake the stroke: yet the gleaning of grapes of Ephraim was not to be despised. See Judges 8. 2. Joash the king of Israel did not satisfie himself, till he had smitten the ground three times; and yet he offended the Prophet, for giving over then. Aquila, of whom we spake before, translated the bible as carefully, and as skilfully as he could; and yet he thought good to go over it again, and then it got the credit with the Jews, to be called κατ' ἀκρίβειαν, that is, accurately done, as S. Hierome witnesseth. How many books of profane learning have been gone over again and again, by the same translatours, by others! Of one and the same book of Aristotles Ethicks, there are extant not so few as six or seven severall translations. Now if this cost may be bestowed upon the gourd, which affordeth us a little shade, and which to day flourisheth, but to morrow is cut down; what may we bestow, nay what ought we not to bestow upon the vine, the fruit whereof maketh glad the conscience of man, and the stemme whereof abideth for ever? And this is the word of God which we translate. What is the chaffe to the wheat, saith the Lord? Tanti vitreum, quanti verum margaritum (saith Tertullian) if a toy of glasse be of that reckoning with us, how ought we to value the true pearl! Therefore let no mans eye be evil, because his Majesties is good; neither let any be grieved, that we have a Prince that seeketh the increase of the spirituall wealth of Israel; (let Sanballats and Tobiahs do so, which therefore do bear their just reproof) but let us rather blesse God from the ground of our heart, for working this religious care in him, to have the translations of the bible maturely considered of and examined. For by this means it cometh to passe, that whatsoever is sound alreadie (and all is sound for substance, in one or other of our editions, and the worst of ours farre better then their authentick vulgar) the same will shine as gold more brightly, being rubbed and polished; also, if any thing be halting, or superfluous, or not so agreeable to the originall, the same may be corrected, and the truth set in place. And what can the King command to be done, that will bring him more true honour then this? and wherein could they that have been set a work, approve their dutie to the King, yea their obedience to God, and love to his Saints more, then by yeelding their service, and all that is within them, for the furnishing of the work? But besides all this, they were the principall motives of it, and therefore ought least to quarrell it. For the very historicall truth is, that upon the importunate petitions of the Puritanes, at his Majesties coming to this crown, the conference at Hampton Court having been appointed for hearing their complaints: when by force of reason they were put from all other grounds, they had recourse at the last, to this shift, that they could not with good conscience subscribe to the Communion book, since it maintained the bible as it was there translated, which was, as they said, a most corrupted translation. And although this was judged to be but a very poore and emptie shift, yet even hereupon did his Majestie begin to bethink himself of the good that might ensue by a new translation, and presently after gave order for this translation which is now presented unto thee. Thus much to satisfie our scrupulous brethren.

Judg. 8. 2. 2. King 13. 18, 19.

S. Hierom. in Ezech. cap. 3.

Jer. 23. 28.

Tertul. ad Martyr. Si tanti vilissimum vitrum, quanti pretiosissimum margaritum! Hier. ad Salvin.

An answer to the imputations of our adversaries.

Now to the latter we answer, That we do not denie, nay we affirm and avow, that the very meanest translation of the bible in English, set forth by men of our profession (for we have seen none of theirs of the whole bible as yet) containeth the word of God, nay, is the word of God. As the Kings speech which he uttered in Parliament, being translated into French, Dutch, Italian, and Latine, is still the Kings speech, though it be not interpreted by every translatour with the like grace, nor peradventure so fitly for phrase, nor so expresly for sense, every where. For it is confessed, that things are to take their denomination of the greater part; and a naturall man could say, Verùm ubi multa nitent in carmine, non ego paucis offendor maculis, &c. A man may be counted a vertuous man, though he have made many slips in his life, (else there were none vertuous, for in many things we offend all) also a comely man and lovely, though he have some warts upon his hand; yea, not onely freckels upon his face, but also scarres. No cause therefore why the word translated should be denied to be the word, or forbidden to be currant, notwithstanding that some imperfections and blemishes may be noted in the setting forth of it. For what ever was perfect under the sunne, where Apostles or apostolike men, that is, men endued with an extraordinarie measure of Gods Spirit, and priviledged with the priviledge of infallibilitie, had not their hand? The Romanists therefore in refusing to heare, and daring to burn the word translated, did no lesse then despite the Spirit of grace, from whom originally it proceeded, and whose sense and meaning, as well as mans weakenesse would enable, it did expresse. Judge by an example or two. Plutarch writeth, that after that Rome had been burnt by the Galls, they fell soon to build it again: but doing it in haste, they did not cast the streets, nor proportion the houses in such comely fashion, as had been most sightly and convenient: was Catiline therefore an honest man, or a good patriot, that sought to bring it to a combustion? or Nero a good Prince, that did indeed set it on fire? So, by the story of Ezra, and the propheste of Haggai it may be gathered, that the temple built by Zerubbabel after the return from Babylon, was by no means to be compared.

Horace.

James 3. 2.

Plutarch. in Camillo.

Ezra 3. 12.

pared to the former built by Solomon (for they that remembred the former, wept when they considered the later) notwithstanding, might this later either have been abhorred and forsaken by the Jews, or profaned by the Greeks? The like we are to think of translations. The translation of the Seventie dissenteth from the Original in many places, neither doth it come near it, for perspicuity, gravitie, majestie; yet which of the Apostles did condemne it? Condemne it? nay, they used it, (as it is apparent, and as S. Hierome and most learned men do confesse) which they would not have done, nor by their example of using of it, so grace and commend it to the Church, if it had been unworthy the appellation and name of the word of God. And whereas they urge for their second defence of their vilifying and abusing of the English bibles, or some pieces thereof, which they meet with, for that heretikes (forsooth) were the authours of the translations, (heretikes they call us by the same right that they call themselves catholikes, both being wrong) we marvell what divinity taught them so. we are sure Tertullian was of another minde: Ex personis probamus fidem, an ex fide personas? Do we trie mens faith by their persons? we should try their persons by their faith. Also S. Augustine was of another minde: for he lighting upon certain rules made by Tychonius a Donatist, for the better understanding of the word, was not ashamed to make use of them, yea, to insert them into his own book, with giving commendation to them so far forth as they were worthy to be commended, as is to be seen in S. Augustines third book De doctr. Christ. To be short, Origen, and the whole Church of God for certain hundred yeares, were of another minde: for they were so farre from treading under foot (much more from burning) the translation of Aquila a Proselyte, that is, one that had turned Jew, of Symmachus and Theodotion, both Ebionites, that is, most vile heretikes, that they joyned them together with the Hebrew Original, and the translation of the Seventie (as hath been before signified out of Epiphanius) and set them forth openly to be considered of, and perused by all. But we weary the unlearned, who need not know so much; and trouble the learned, who know it alreadie.

Tertull. de præscript. contra hæreses.

S. August. 3. de doct. Christ. cap. 30.

Yet before we end, we must answer a third cavill and objection of theirs against us, for altering and amending our translations so oft, wherein truely they deal hardly and strangely with us. For to whom ever was it imputed for a fault (by such as were wise) to go over that which he had done, and to amend it where he saw cause? S. Augustine was not afraid to exhort S. Hierome to a Palinodia or recantation: the same S. Augustine was not ashamed to retractate, we might say, revoke, many things that had passed him, and doth even glorie that he seeth his infirmities. If we will be sonnes of the truth, we must consider what it speaketh, and trample upon our own credit, yea, and upon other mens too, if either be any way an hinderance to it. This to the cause. Then to the persons we say, that of all men they ought to be most silent in this case. For what varieties have they, and what alterations have they made, not onely of their service-books, portesses, and breviaries, but also of their Latine translation! The service-book supposed to be made by S. Ambrose (Officium Ambrosianum) was a great while in speciall use and request: but Pope Hadrian calling a councell with the aid of Charles the Emperour, abolished it, yea, burnt it, and commanded the service-book of S. Gregorie universally to be used. Well, Officium Gregorianum gets by this means to be in credit; but doth it continue without change or altering? No, the very Romane service was of two fashions; the new fashion, and the old, (the one used in one church, the other in another) as is to be seen in Pamelius a Romanist, his preface before Micrologus. The same Pamelius reporteth out of Radulphus de Rivo, that about the yeare of our Lord 1277, Pope Nicolas the third removed out of the churches of Rome, the more ancient books (of service) and brought into use the missals of the Friars Minorites, and commanded them to be observed there; insomuch that about an hundred yeares after, when the abovenamed Radulphus happened to be at Rome, he found all the books to be new, of the new stamp. Neither was there this chopping and changing in the more ancient times onely, but also of late: Pius Quintus himself confesseth, that every bishoprick almost had a peculiar kinde of service, most unlike to that which others had; which moved him to abolish all other breviaries, though never so ancient, and priviledged and published by Bishops in their dioceses, and to establish and ratifie that onely which was of his own setting forth, in the yeare 1568. Now when the Father of their Church, who gladly would heal the sore of the daughter of his people softly and sleightly, and make the best of it, findeth so great fault with them for their ods and jarring, we hope the children have no great cause to vaunt of their uniformitie. But the difference that appeareth between our translations, and our often correcting of them, is the thing that we are specially charged with; let us see therefore whether they themselves be without fault this way, (if it be to be counted a fault, to correct) and whether they be fit men to throw stones at us: O tandem major parcas insane minori: they that are lesse sound themselves, ought not to object infirmities to others. If we should tell them that Valla, Stapulensis, Erasmus, and Vives, found fault with their vulgar translation, & consequently wished the same to be mended, or a new one to be made; they would answer peradventure that we produced their enemies for witnesses against them; albeit, they were in no other sort enemies, then

S. August. Epist. 9. S. Aug. lib. Retract. Vide interdum vitia mea. S. Aug. Epist. 8.

Durand. lib. 5. cap. 2.

Hor.

then as S. Paul was to the Galatians, for telling them the truth: and it were to be wished, that they had dared to tell it them plainlier and oftener. But what will they say to this, that Pope Leo the tenth allowed Erasmus translation of the New Testament, so much different from the vulgar, by his apostolike letter and bull: That the same Leo exhorted Pagnin to translate the whole Bible, and bare whatsoever charges was necessarie for the work? Surely, as the Apostle reasoneth to the Hebrews, that if the former Law and Testament had been sufficient, there had been no need of the latter: so we may say, that if the old vulgar had been at all points allowable, to small purpose had labour and charges been undergone, about framing of a new. If they say, it was one Popes private opinion, and that he consulted onely himself; then we are able to go further with them, and to averre, that more of their chief men of all sorts, even their own Trent champions, Paiva and Vega, and their own inquisitor Hieronymus ab Oleastro, and their own Bishop Isidorus Clarius, and their own Cardinal Thomas a vio Caietan, do either make new translations themselves, or follow new ones of other mens making, or note the vulgar interpreter for halting, none of them fear to dissent from him, nor yet to except against him. And call they this an uniform tenour of Text and judgement about the text, so many of their worthies disclaiming the now received conceit? Nay, we will yet come nearer the quick: doth not their Paris-edition differ from the Lovain, and Hentenius his from them both, and yet all of them allowed by authoritie? Nay, doth not Sixtus Quintus confesse, that certain Catholikes (he meaneth certain of his own side) were in such an humour of translating the Scriptures into Latine, that Satan taking occasion by them, though they thought of no such matter, did strive what he could, out of so uncertain and manifold a varietie of translations, so to mingle all things, that nothing might seem to be left certain and firm in them, &c? Nay further, did not the same Sixtus ordain by an inviolable decree, and that with the counsel and consent of his Cardinals, that the Latine edition of the Old and New Testament, which the councel of Trent would have to be authentick, is the same without controversie which he then set forth, being diligently corrected and printed in the printing-house of Vatican? Thus Sixtus in his preface before his Bible. And yet Clement the 8 his immediate successour to account of, publisheth another edition of the Bible, containing in it infinite differences from that of Sixtus, (& many of them weighty and material) and yet this must be authentick by all means. What is to have the faith of our glorious Lord Jesus Christ with yea and nay, if this be not? Again, what is sweet harmonie and consent, if this be? Therefore, as Demaratus of Corinth advised a great King, before he talked of the dissentions among the Grecians, to compose his domestick broils (for at that time his queen and his sonne and heir were at deadly fuide with him) so all the while that our adversaries do make so many and so various editions themselves, and do jarre so much about the worth and authority of them, they can with no shew of equitie challenge us for changing and correcting.

Galat. 4. 16.

Sixtus Senens.

Heb. 7. 11. and 8. 7.

Sixtus 5. præf. ante biblia.

The purpose of the translatours, with their number, furniture, care, &c.

But it is high time to leave them, and to shew in brief what we proposed to our selves, and what course we held in this our perusall and survey of the Bible. Truely (good Christian Reader) we never thought from the beginning, that we should need to make a new translation, nor yet to make of a bad one a good one, (for then the imputation of Sixtus had been true in some sort, that our people had been fed with gall of dragons in stead of wine, with wheal in stead of milk) but to make a good one better, or out of many good ones, one principall good one, not justly to be excepted against; that hath been our endeavour, that our mark. To that purpose there were many chosen, that were greater in other mens eyes then in their own, and that sought the truth rather then their own praise. Again, they came or were thought to come to the work, not exercendi causâ, (as one saith) but exercitati, that is, learned, not to learn: For the chief overseer and ἐργοδιώκτης under his Majestie, to whom not onely we, but also our whole Church was much bound, knew by his wisdome, which thing also Nazianzen taught so long ago, that it is a preposterous order to teach first, and to learn after; yea that τὸ ἐν πᾶσι κοινὴν μανθάνειν, to learn and practise together, is neither commendable for the workman, nor safe for the work. Therefore such were thought upon, as could say modestly with S. Hierome, Et Hebræum sermonem ex parte didicimus, & in Latino penè ab ipsis incunabilis, &c. detriti sumus; Both we have learned the Hebrew tongue in part, and in the Latine we have been exercised almost from our very cradle. S. Hierome maketh no mention of the Greek tongue, wherein yet he did excell; because he translated not the Old Testament out of Greek, but out of Hebrew. And in what sort did these assemble? In the trust of their own knowledge, or of their sharpnesse of wit, or deepnesse of judgement, as it were in an arm of flesh? At no hand. They trusted in him that hath the key of David, opening and no man shutting; they prayed to the Lord the Father of our Lord, to the effect that S. Augustine did; O let thy Scriptures be my pure delight, let me not be deceived in them, neither let me deceive by them. In this confidence, and with this devotion did they assemble together; not too many, lest one should trouble another; and yet many, lest many things haply might escape them. If you ask what they had before them, truely it was the Hebrew text of the Old Testament, the Greek of the New. These are the two golden pipes, or rather conduits, where-through the olive branches empty themselves into the

Nazianz. εἰς ῥν. ἐπισκ. παρὰ Idem in Apologet.

S. August. lib. 11. Confess. cap. 2.

S. Aug. 3. de doctr c. 3. &c. S. Hieron. ad Suniam & Fretel. S. Hieron. ad Lucinium. Dist. 9. ut veterum. Joseph. Antiq. lib. 12. S. Hieron. ad Pammac. pro lib. adverſ. Jovinian. πρωτότυποι. φιλεῖ γὰρ ὀκνεῖν πρόγμ' ἀνὴρ πράσσων μέγα. Sophocl. in Elect.

the gold. S. Auguſtine calleth them precedent, originall tongues; S. Hierome, fountains. The ſame S. Hierome affirmeth, and Gratian hath not ſpared to put it into his Decree, that as the credit of the old books (he meaneth of the Old Teſtament) is to be tried by the Hebrew volumes; ſo of the New by the Greek tongue, he meaneth by the Originall Greek. If truth be to be tried by theſe tongues, then whence ſhould a tranſlation be made, but out of them? Theſe tongues therefore, the Scriptures we ſay in thoſe tongues, we ſet before us to tranſlate, being the tongues wherein God was pleaſed to ſpeak to his Church by his Prophets and Apoſtles. Neither did we run over the work with that poſting haſte that the Septuagint did, if that be true which is reported of them, that they finiſhed it in ſeventie two dayes; neither were we barred or hindered from going over it again, having once [illegible] it, like S. Hierome, if that be true which himſelf reporteth, that he could no ſooner write any thing, but preſently it was caught from him, and publiſhed, and he could not have leave to mend it: neither, to be ſhort, were we the firſt that fell in hand with tranſlating the Scripture into Engliſh, and conſequently deſtitute of former helps, as it is written of Origen, that he was the firſt in a manner, that put his hand to write commentaries upon the Scriptures, and therefore no marvell, if he overſhot himſelf many times. None of theſe things: the work hath not been hudled up in ſeventie two dayes, but hath coſt the workmen, as light as it ſeemeth, the pains of twice ſeven times ſeventie two dayes, and more. Matters of ſuch weight and conſequence are to be ſpeeded with maturitie: for in a buſineſſe of moment a man feareth not the blame of convenient ſlackneſſe. Neither did we think much to conſult the tranſlatours or commentators Chaldee, Hebrew, Syrian, Greek, or Latine, no nor the Spaniſh, French, Italian, or Dutch; neither did we diſdain to reviſe that which we had done, and to bring back to the anvil that which we had hammered: but having and uſing as great helps as were needfull, and fearing no reproach for ſlowneſſe, nor coveting praiſe for expedition, we have at the length, through the good hand of the Lord upon us, brought the work to that paſſe that you ſee.

Reaſons moving us to ſet diverſity of ſenſes in the margine, where there is great probability for each.

πάντα τὰ ἀναγκαῖα δῆλα. S. Chryſoſt. in 2. Theſ. cap 2. S. Aug. 2. de doct. Chriſt. c. 9.

Some peradventure would have no varietie of ſenſes to be ſet in the margine, leſt the authoritie of the Scriptures for deciding of controverſies by that ſhew of uncertaintie, ſhould ſomewhat be ſhaken. But we hold their judgement not to be ſo ſound in this point. For though, Whatſoever things are neceſſarie, are manifeſt, as S. Chryſoſtome ſaith: and as S. Auguſtine, In thoſe things that are plainly ſet down in the Scriptures, all ſuch matters are found that concern faith, hope, and charitie: Yet for all that it cannot be diſſembled, that partly to exerciſe and whet our wits, partly to wean the curious from loathing of them for their everywhere plainneſſe, partly alſo to ſtirre up our devotion to crave the aſſiſtance of Gods Spirit by prayer, and laſtly, that we might be forward to ſeek aid of our brethren by conference, and never ſcorn thoſe that be not in all reſpects ſo compleat as they ſhould be, being to ſeek in many things our ſelves, it hath pleaſed God in his divine providence, here and there to ſcatter words and ſentences of that difficultie & doubtfulneſſe, not in doctrinall points that concern ſalvation (for in ſuch it hath been vouched that the Scriptures are plain) but in matters of leſſe moment, that fearfulnes would better beſeem us then confidence, and if we will reſolve, to reſolve upon modeſtie with S. Auguſtine, (though not in this ſame caſe altogether, yet upon the ſame ground) Melius eſt dubitare de occultis, quàm litigare de incertis: It is better to make doubt of thoſe things which are ſecret, then to ſtrive about thoſe things that are uncertain. There be many words in the Scriptures which be never found there but once, (having neither brother nor neighbour, as the Hebrews ſpeak) ſo that we cannot be holpen by conference of places. Again, there be many rare names of certain birds, beaſts, and precious ſtones, &c. concerning which the Hebrews themſelves are ſo divided among themſelves for judgement, that they may ſeem to have defined this or that, rather becauſe they would ſay ſomething, then becauſe they were ſure of that which they ſaid, as S. Hierome ſomewhere ſaith of the Septuagint. Now in ſuch a caſe, doth not a margine do well to admoniſh the Reader to ſeek further, and not to conclude or dogmatize upon this or that peremptorily? For as it is a fault of incredulitie, to doubt of thoſe things that are evident; ſo to determine of ſuch things as the Spirit of God hath left (even in the judgement of the judicious) queſtionable, can be no leſſe then preſumption. Therefore as S. Auguſtine ſaith, that varietie of tranſlations is profitable for the finding out of the ſenſe of the Scriptures: ſo diverſitie of ſignification and ſenſe in the margine, where the text is not ſo clear, muſt needs do good; yea, is neceſſarie as we are perſwaded. We know that Sixtus Quintus expreſly forbiddeth that any varietie of readings of their vulgar edition, ſhould be put in the margine (which though it be not altogether the ſame thing to that we have in hand, yet it looketh that way) but we think he hath not all of his own ſide his favourers, for this conceit. They that are wiſe had rather have their judgements at libertie in differences of readings, then to be captivated to one, when it may be the other. If they were ſure that their high prieſt had all laws ſhut up in his breaſt, as Paul the ſecond bragged, and that he were as free from errour by ſpeciall privilege, as the Dictators of Rome were made by law inviolable, it were another matter; then his word were an oracle, his opinion a deciſion. But the eyes of the world are now open, God be thanked, and have been a great while, they finde that he is ſubject to the ſame affections and

S. Aug. lib 8. de Gen. ad liter. cap. 5.

ἅπαξ λεγόμενα.

Hier. in Ezek. cap. 3.

S. Aug. 2. de doct. Chriſt. c. 14.

Sixtus 5. præf. Bibl.

Plut. in Paulo ſecundo ὁμοιοπαθὴς. πρωτὸς γ' οἱ, χρὼς ἐστί.

and infirmities that others be, that his bodie is subject to wounds, and therefore so much as he proveth, not as much as he claimeth, they grant and embrace.

Reasons inducing us not to stand curiously upon an identity of phrasing.

An other thing we think good to admonish thee of (gentle reader) that we have not tied our selves to an uniformity of phrasing, or to an identitie of words, as some peradventure would wish that we had done, because they observe, that some learned men somewhere, have been as exact as they could that way. Truely that we might not vary from the sense of that which we had translated before, if the word signified the same thing in both places (for, there be some words that be not of the same sense every where) we were especially carefull, and made a conscience, πολύσημα. *according to our dutie. But that we should expresse the same notion in the same particular word; as for example, if we translate the* Hebrew *or* Greek *word once by* purpose, *never to call it* intent; *if one where* journeying, *never* travelling; *if one where* think, *never* suppose; *if one where* pain, *never* ache; *if one where* joy, *never* gladnesse, *&c. Thus to mince the matter, we thought to savour more of curiositie then wisdome, and that rather it would breed scorn in the Atheist, then bring profit to the godly reader. For is the kingdome of God become words or syllables? why should we be in bondage to them if we may be free? use one precisely, when we may use another no lesse fit, as commodiously? A godly Father in the primitive time shewed himself greatly moved that one of new fangleneſse called* χράββατον σκίμπες, *though the difference be little or none; and another reporteth, that he was much abused for turning* cucurbita *(to which reading the people had been used) into* hedera. *Now if this happen in better times, and upon so small occasions, we might justly fear hard censure, if generally we should make verball and unnecessarie changings. we might also be charged (by scoffers) with some unequal dealing towards a great number of good* English *words. For as it is written of a certain great Philosopher, that he should say, that those logs were happy that were made images to be worshipped; for their fellows, as good as they, lay for blocks behinde the fire: so if we should say, as it were, unto certain words, Stand up higher, have a place in the Bible alwayes; and to others of like qualitie, Get ye hence, be banished for ever; we might be taxed peradventure with S.* James *his words, namely,* To be partiall in our selves, and judges of evil thoughts. *Adde hereunto that niceneſse in words was alwayes counted the next step to trifling, and so was to be curious about names too: also that we cannot follow a better pattern for elocution then God himself; therefore he using divers words, in his holy writ, and indifferently for one thing in nature: we, if we will not be superstitious, may use the same libertie in our* English *versions out of* Hebrew *and* Greek, *for that copie or store that he hath given us. Lastly, we have on the one side avoided the scrupulositie of the Puritanes, who leave the old Ecclesiasticall words, and betake them to other, as when they put* washing *for* baptisme, *and* congregation *in stead of* Church: *as also on the other side, we have shunned the obscuritie of the Papists, in their* azymes, tunike, rationall, holocausts, prepuce, pasche, *and a number of such like, whereof their late translation is full, and that of purpose to darken the sense, that since they must needs translate the Bible, yet by the language thereof, it may be kept from being understood. But we desire that the Scripture may speak like it self, as in the language of* Canaan, *that it may be understood even of the very vulgar.*

A bed. Niceph. Calist. lib 8. cap. 42. S. Hieron. in 4. Jonæ. See S. Aug. epist. 10.

λεπτολογία. ἀδολεσχία. τὸ σπουδάζειν ἐπὶ ὀνόμασι. See Euseb. προπαρασκευ. lib. 12. cap. Platon.

Many other things we might give thee warning of (gentle reader) if we had not exceeded the measure of a preface already. It remaineth that we commend thee to God, and to the Spirit of his grace, which is able to build further then we can ask or think. He removeth the scales from our eyes, the vail from our hearts, opening our wits that we may understand his word, enlarging our hearts, yea correcting our affections that we may love it above gold and silver, yea that we may love it to the end. Ye are brought unto fountains of living water which ye digged not; do not cast Gen. 26. 15. *earth into them with the Philistines, neither preferre broken pits before them with the wicked* Jerem. 2. 13. *Jews. Others have laboured, and you may enter into their labours. O receive not so great things in vain: O despise not so great salvation. Be not like swine to tread under foot so precious things, neither yet like dogs to tear and abuse holy things. Say not to our Saviour with the* Gergesites, Matt. 8. 34. *Depart out of our coasts; neither yet with* Esau, *sell your birthright for a messe of pottage.* Hebr. 12. 16. *If light be come into the world, love not darkneſse more then light: if food, if clothing be offered, go not naked, starve not your selves. Remember the advice of* Nazianzene, *It is a grievous thing (or dangerous) to neglect a great fair, and to seek to make markets afterwards: also the encouragement of* Saint Chrysostome, *It is altogether impossible, that he that is sober (and watchfull) should at any time be neglected: Lastly, the admonition and menacing of S.* Augustine, *They that despise Gods will inviting them, shall feel Gods will taking vengeance of them. It is a fearfull thing to fall in to the hands of the living God; but a blessed thing it is, and will bring us to everlasting blessednesse in the end, when God speaketh unto us, to hearken; when he setteth his word before us, to reade it; when he stretcheth out his hand and calleth, to answer, Here am I, here we are to do thy will, O God. The Lord work a care and conscience in us to know him and serve him, that we may be acknowledged of him at the appearing of our Lord* Jesus Christ, *to whom with the holy Ghost, be all praise and thanksgiving. Amen.*

περὶ ἀγ. βαπτ. διεγ. νὸν παυόμενον παρελθεῖν χρὴ πλωτὸν καὶ τραχὺ γραπτέον ἐπιζητεῖν. S. Chrysost. in epist. ad Rom. cap. 14. orat. 26. in illud. ἀμήχανον, σφόδρα ἀμήχανον. S. August. ad artic. sibi falsò object. Artic. 16. Heb. 10. 31.

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